844 tier,[35] spells the Boruca name as *tsú-krá*. Both writers identify the plant as *Cuphea utriculosa* Koehne. The third composite of the bath is the bark of a tree growing along the Diquis River, which tree is called *sotacaballo* in Spanish (*Pithecolobium latifolium* [L.] Benth.). It is supposed to give luck and strength, because of its hard wood, to the child. The baby is then 301 751 given a bracelet, and, frequently a necklace, which are made of tiger and caiman teeth and black and red and black seeds called *neno* or *nene* in Spanish, the black come from the male tree, and the red and black from the female. Pittier reports a similar seed used, but does not give its name, merely claiming that it comes from a small tree (*palo*). In addition, he adds, that the metacarpus of the wood rat and the second joint of the leg of the beetle or a member of the *Coleoptera* family, and the skulls of guatusas, a member of the rodent family, were used on the bracelet, strung on cotton thread, and wrapped three times around the arm. He states that this was to plant virtue in the child's heart.[36] Today, none of these last-
[178] mentioned items are seen. Even the teeth, which are used at present, and are supposed to bring strength to the child, are often replaced by coins.

846 The mother is bathed for three successive days with a liquid made from boiling the leaves of the *guayabo* tree (see p. 6), and the leaves of the *kuet* or *sotacaballo* to strengthen her. In addition to this, she does not drink milk or coffee, nor does she eat pork, nor wet her hands, nor touch food in the kitchen for fifteen days. She does not resume relations with her husband for forty days. However, at least four times a day, she drinks a brew made from the root of *kuikʃ·as* or *cordoncillo* (see p. 11) This is taken to stop the lochia. The mother is up after two days, at the most, but does not resume regular work for eight days.

863 When the baby is between nine and ten months old, he is weaned, and fed atol made of rice and of corn.

881 841 **Puberty.** There is no evidence of puberty ceremonies. When girls begin to menstruate, which occurs between twelve and fifteen years, they are given *kuikʃ·as* to drink so that they will not grow per long.

[35] Pittier, 1908, p. 162.

[p. 21-A]

841 they will not flow for long. The women say that only "stupid *ladinas*" flow for days and days. It is said, the *kuikʃ-as* stops the period usually within three days. Four days are considered too long a time. A cloth is used to catch the flow, and some women say that formerly *mastate* (see p. 18) was used. Some women also say that, at present, nothing is used, and the blood is allowed to drip down the legs. The only tabu on women during this period is that they cannot participate at a *fiesta*, nor can they serve chicha or food to the men. The menstruating women can watch the gaiety, but must stay apart.

868 **Education.** Both sexes as children help in the fields, and the girls assist in the kitchen from a very early age. They also learn to make thread, but very few show interest in weaving. The boys make string bags, rope, and hammocks, and sometimes learn to carve gourds.

648 872 The *Boruca* children are sent to the local school which is run by the Costa Rican Government. The school masters, two in number, are from the central plateau, and until recently, little or no interest was taken in their job. They often were young men who were forced economically to take a post in an outlying Indian group, and who resented the fact, living only for their vacation and the day they might have sufficient friends of influence to permit their transfer to the capital. As a consequence, they frequently lived with Indian girls, and occasionally produced children whom they never bothered to support. The present inspector of the Indian schools and the actual Government, however, are doing their best to change much of this. The Boruca language is being encouraged and taught along with Spanish. A large blank notebook is being filled with the help of the older generation, and an attempt is under way to gather legends. One thing is certain, the younger generation is now obliged to study their own language. This was unheard of a few years ago.

575 178 **Marriage.** There is no particular ceremony in connection with marriage amongst the *Boruca*. The few customs that did exist are slowly disappearing.

* Pittier, 1888, p. 93.

551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*tašẽ*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict diet consisting almost entirely of fruits, with
[262] the exception of bananas, and no salt. Further-
[271] more, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense*
[824] [Rose] Engler) bark to chew and a drink made
[278] from plants and roots. This beverage prevents menstruation for two months. After that the
● 841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and during this period she must stay aside even
[262] in her home, abstain from salt, and drink from a gourd apart from the rest.

854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from one and a half to two years of age. They are
[855] held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kuak* is "to bathe."
192 [1] Segarra y Julia, 1907, pp. 552–53.
[2] Pittier, 1938, pp. 27–28.

755 787 [776] The stones are also consulted for curing and for prophesying the result. When one of the *sią* is confronted with a question concerning the life or death of a person it contacts *sibu* who sends *duLar*, his messenger, with the answer. *duLar* is very special, however. No one, not even the greatest medicine man, has ever seen him. He confers with the stone and disappears when the doctor talks to it. Some medicine men say that they have heard his presence in the sense that in the dead of night, when waiting for an answer, there is sometimes a sound as that of a small chick.

784 [776] [783] **Tabus.** *bukLú* is a bad spirit or spirits (*see* Theological Beliefs). It also denotes uncleanliness and is analogous to tabu[149] in both Cabécar and Bribri and is of utmost importance. If one leaves his house alone it becomes *bukLú* and if it is his bad luck to return ill, then it is very dangerous. The only way to remedy this among the Cabécar is to go all around the house, touching it with a stick, and then to do the same to everything inside. The Bribri do this with their hand. The ceremony is called *itiuk* (to wake up) in Bribri and *kɔiɔk* (to frighten) in Cabécar.

[881] [841] [843] [783] [752] The first menstrual period is particularly *bukLú* (*see* Puberty) although no woman is ever free from tabu during this condition. A pregnant woman is supposedly possessed by this evil which requires a medicine man to cure or cleanse after birth. If by malfortune she should be bitten even by a harmless snake, the *bukLú* in her compel her to die.

[825] [779] Vestiges of an elaborate totemic organiza-
[TEXT CONTINUES TOP OF P.47(B)--Analyst]

173 926 **Recent History—Wars.** A fine line is drawn between legend and actual history. Events are reflected in both. In 1959, the medicine men of the Cabécares still recount their version of war with the Térrabas or Terribís which took place at the beginning of the 19th century.[150] The following is an Indian account of this event.
[TEXT CONTINUES BOTTOM OF P.47(B)--Analyst]

[149] Gabb, 1875, p. 499; Pittier, 1938, pp. 21–22; Skinner, 1920, pp. 102–105.

[150] *See* Gabb, 1875, pp. 488–89. Although Gabb does not mention the Cabécares in this war, it should be